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A brief TREATISE,

Containing Some *Grounds* and *Reasons* against two Errors of the *Anabaptists*:

I. *The one, concerning Baptisme of Infants.*

II. *The other, concerning Anabaptisme of elder people.*

By FRANCIS JOHNSON, *Pastor* of the exiled *English* Church at *Amsterdam.*

1 COR. 11. 19.

There must even Heresies be among you, that they which are approved may be made apparent among you.

July 2

LONDON,

Printed by *M. S.* for *B. Allen*, and are to be sold at his Shop, at the Crown in *Poper-head Alley*, 1645.

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By FRANCIS JOHNSON, Pastor of the exiled English Church at Amsterdam.

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To the READER.

AMong the many trialls and troubles of the Churches of Christ, it is one of the greatest, when schismes and heresies arise among themselves. All other apposition and persecution of any adversaries without, is little or nothing unto it: neither bringing such hinderance to the truth, nor being so hurtfull to the Church. But thus will the Lord exercise his people, and accomplish his own work. And this have the Apostles foretold, that it should be the case and estate of the Church here on earth, Acts 20. 28, 29, 30. 1 Cor. 11. 18, 19. 2 Pet. 2. 1. 1 John 2. 18, 19.

Of which common lot and wonted condition of the CHURCH, we for our part have had our portion and experience, many times and sundry wayes: And now of late (as sometimes also heretofore) by that which hath fallen out among us, in such as have forsaken the truth of Christ, and are seduced with the error of the Anabaptists. A case wofull and lamentable, in many respects: yet

such as the Lord (I trust) who work-
Rom. 8. 28. *eth all things for the best to them that love him, will turn to great good, both for the truth it self, in the further clearing of it; and for the Churches of Christ, in the more freeing of us from the imputation of Anabaptistry, which hath most unjustly been laid upon us. And for a beginning, behold the late* Anabaptists *themselves have now published some writings; which already cleer us, and the truth witnessed by us, and are like to cause further manifestation of these and other things by divers of us.*

Wherefore (leaving the answer of the books which they have set forth, to such as are specially interessed and imployed therein) I have thought good now to publish this Treatise following: wherein are contained some Grounds *and* Reasons *written heretofore, against their errors about* Baptisme. *Whereunto, if he that challengeth all, shall make answer directly to the reasons and confirmations here set down, I shall have occasion (as others already have) to write further, and more particularly hereof, and by the assistance of God, to maintain this faith once*
Jude v. 3. *given to the Saints, against any opposition or delusion he can bring thereabout.*

In

In the mean time, let one point concerning them be well observed, which themselves in their writings make manifest enough, to the judicious and indifferent Reader; namely, that the grounds and assertions of their opinions are such, as pervert the Gospel of Jesus Christ; bereave the Church of the grace and favours of God to young and old; take away the comfort of Christ in families, deprive kingdoms and common-wealths of having Christian kings, Judges and Magistrates (whatsoever they pretend to the contrary:) and do indeed very greatly impeach the good of all estates, domesticall, civill, and Ecclesiasticall. The more strange it is, that yet notwithstanding they would write, and carry themselves in such sort as they do, not fearing to fill their mouths and pens with falshood and blasphemy; with perverting the Scriptures, and abusing the people of God, with reproaching and challenging of all such as stand against their errors and heresies: as if he that set forth such writings, and proclaimed such challenges, would shew himself to be another Goliah, defying Israel, and provoking all to battell and combate. 1 Sam. 17. 10.

Which things I wish they may lay to heart, and feare before the Lord, who will * Psal. 75. 10.

cut off all the horns of the wicked, and make the horns of the righteous to be exalted. Examples whereof we have many, not only in Goliah, and others throughout the Scriptures, but in heathen Stories and Records also: As may be seen for a memorable particular, in that very Tyrant, with whose wish this adversary patterns his own. Concerning whom * it is recorded, that he raigned but a few yeeres, and then was killed, and they which were present at his death, calling to minde how hee had wished, that all the people had but one neck, shewed him, that himself had but one neck, and they had many hands. *For God resisteth the proud, and giveth grace to the humble*, Prov. 3. 34. Jam. 4. 5, 6. 1 Pet. 5. 5.

* Dion Cassius, *lib.* 59. *in Historia* Caii Caligulæ.

Good therefore it were for these men, to consider their wayes in their hearts, to be low in their own eyes, to humble themselves under the mighty hand of God, to turn their feet into the Lords testimonies, which they have forsaken, and not to be carried about with every wind of doctrine by the deceit of men, but to be more constant in the truth of Christ then hitherto they have been. The consideration whereof I leave unto themselves, and them unto the Lord, who knoweth and will

Psal. 119. 59.

Eph. 4. 14.

will accompliſh his work in all, to his own glory and praiſe in the end.

Now for the Treatiſe *enſuing, which is but ſhort and printed for thy uſe, Chriſtian* Reader, *let mee exhort thee to ponder the* Reaſons *alledged with thy ſelf, and to examine them by the Scriptures: and the Lord* 2 Tim. 2. 7. *give thee underſtanding in all things. Chriſt alone is to all his,* the Way, the Truth, and Joh. 14. 6. the Life. *The Lord ſtabliſh thee in the faith of his Goſpell, that being rooted and built in him, with aſſurance that this is the true grace of God wherein wee ſtand, thou mayeſt grow up in grace, and in the knowledge of our Lord and Saviour Jeſus* Gen. 12. 3. & 18. 18. & 22. 18. & 26. 4. & 28. 14. *Chriſt, in whom the Nations and Families of the earth are bleſſed, and unto whom be glory, both now, and to the day of Eternity,* Amen.

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will accomplish his work in all, to his own glory and praise in the end.

Now for the Reader's ensuing, which is but short and printed for thy use, Christian Reader, let me exhort thee to ponder the Reasons alleged with thy self, and to examine them by the Scriptures: and the Lord give thee understanding in all things. Christ alone is to all his, the Way, the Truth, and the Life. The Lord stablish thee in the faith of his Gospel, that being rooted and built in him, with assurance that this is the true grace of God, thou wast and thou mayest grow up in grace, and in the knowledge of our Lord [illegible] Jesus Christ, in whom the Nations and Families of the earth are blessed, and unto whom be glory, both now, and to the day of Eternity, Amen.

2 Tim. 3. 7.

Joh. 14. 6.

Gen. 12. 3.
& 18. 18.
22. 18.
26. 4. & 28.
14.

II.

Some Grounds and Reasons: shewing,

1. *That Baptisme is to be administred to Infants, being the children of the faithfull.*

I.

BEcause it is the Commandement of God, to give the sign and seal of his Covenant of grace to his people and their seed, in their infancy, throughout their generations. Which Ordinance of the Lords hath never been repealed, but abideth stablished upon a certain and perpetuall ground, *which is*, his Promise and Covenant of grace made with the faithfull and their seed for ever, *Gen.* 17. 7. 12. 13, 14. *Exod.* 12. 48, 49. with *Acts* 2. 38, 39. & 3. 25. & 16. 31. *Luke* 1. 54. 55. 72, &c. *Rom.* 4. 11. 16, 17. & 15. 8, 9, 10. *Gal.* 3. 7. 29. *Esa.* 54. 10. *Luke* 20. 37, 38. *Heb.* 11. 13. – 16. & 13. 8. 20. *Rev.* 14. 6.

II. Be-

II.

Because Christ hath confirmed the same, when hee sent forth his Apostles, and appointed them to make all the Nations Disciples, and to baptize them into the name of the Father, the Son, and the holy Ghost. For to make *Gentiles* Disciples, is by the Gospel, to bring them unto the Covenant of God, made with *Abraham* the Father of many nations, for salvation, through the name of *Jesus Christ*. Which being a covenant everlasting, and including the faithfull and their seed, Baptisme (which did now succeed and seal it, in stead of Circumcision) was therefore by this appointment of Christ, to be administred unto al that should be brought and comprehended under that Covenant of grace: and consequently, both to such as were of yeers, coming to the faith of Christ, and to their children, being yet Infants. And otherwise, the *Gentiles* should not with the *Jewes* be made co-inheritors, and of the same body, and joynt-partakers of the Promise of God in Christ, by the Gospel: as the Scripture teacheth, *Mat.* 28. 18, 19. and *Mark* 16. 15, 16. with *Gal.* 3. 8. - 29.

Gen.

Gen. 12. 3. & 17. 4. 5. 7. Rom. 4. 9. — 17. & 11. 13. — 16. & 15. 8. — 16. 2 Cor. 1. 20. Esa. 42. 6, 7. & 49. 6. Acts 13. 46, 47. Joh. 10. 16. 1 Cor. 1. 9. 13. & 12. 13. Ephes. 2. 11. — 22. & 3. 6.

III.

Because it was the Apostles practice, at the publishing of the Gospel through the world, to baptize both the householders themselves that believed, and their housholds also: Like as *Abraham* himself first believed, and then was circumcised; and all his family with him; and as the stranger of the *Gentiles*, which received the faith of the *Jewes*, was circumcised likewise with all the males that were his, Acts 16. 15, 33. 1 Cor. 1. 16. with Gen. 15. 6. & 17. 26, 27. & 21. 4. Exod. 12. 48, 49. And for the Scriptures speech of *an house, family*, or *houshold*, implying *children* also therein: see Gen. 30. 30. & 45. 18, 19. with 46. 5, 6, 7. Num. 3. 15, &c. Psal. 115. 12, 13, 14. 1 Tim. 5. 8.

IIII.

Because the children of Believers are holy, and are *Abrahams* seed, and heires

by

by promise of the kingdome of heaven, and eternall blessednesse. And who can then with-hold the baptisme of water from them, to whom God vouchsafeth the baptisme of his Spirit, and the blessing of *Abraham* to an inheritance everlasting in his heavenly Kingdome? 1 *Cor.* 7.14. *Rom.* 11.16. *Act.* 3.25. *Gal.* 3.29. *Esa.* 46.3,4. *Psa.* 22.10. 30. & 71.6. & 115.12, 13, 14, 15. *Luke* 1.41. 44. *Act.* 10.47. *Rom.* 8.9. 16. *Luke* 19.9. *Mark* 10.13. - 16.

V.

Because Baptisme is the Lords signe of his washing away of our sins, receiving of us into the Church, and incorporating of us into Christ, for salvation by his death and resurrection. Whereof the children of Believers are partakers, as well as they which be of yeeres: and therefore can no more be deprived of baptisme, then of remission of sins, entrance into the Church, ingraffing into Christ, and salvation by his means. Neither is there any thing required in the ministration of baptisme (nor was heretofore in circumcision) whereof young Infants are not capable, as well as elder people: whereas in the ministration

niſtration of the Lords Supper, all may ſee it to be otherwiſe. For in baptiſme, the Miniſter is * the agent alone; and the perſon baptized (whether old or young) is only a patient, and not an agent: but in the Lords Supper, beſides the actions laid upon the Miniſter, there are alſo divers actions required of the receivers; as namely, to take, to eat, to drink, to do it in remembrance of Chriſt, to ſhew forth the Lords death, to examine themſelves, and ſo to eat of that bread, and drink of that cup. All which actions are required of the receivers of the Lords Supper, whereby they alſo are made agents therein, and not the Miniſters only; But in baptiſme it is not ſo: For in it, the action is wholly enjoyned and laid upon the baptizer, and not upon the baptized. So as even by the inſtitution and adminiſtration of baptiſme, compared with the inſtitution and adminiſtration of the Lords Supper, the truth of this point yet further is cleared and confirmed unto us, *Rom.* 6. 3, 4. & 5. 14, 15. *Zach.* 13. 1. 1 *Cor.* 1. 13. -- 16. & 12. 13. *Act.* 4. 12. with 16. 30. 31, 32, 23, 34.

* I ſpeak of the outward agent.

1 Cor. 11. 24, 25. verſ. 16. verſ. 28.

and

and 22. 14, 15, 16. *Gal.* 3. 27, 28. *Eph.* 2. 19. & 5. 26, 27. 29. 30. *Tit.* 3. 4, 5, 6, 7. *Rev.* 1. 4, 5. *Mat.* 28. 18, 19. with *Mat.* 26. 26, 27, 28. & 1 *Cor.* 11. 23. — 28.

VI.

Eph. 4. 4, 5. Because there is one Baptisme, as there is one body, and one Mediator and confirmer of one Covenant of grace, to the faithfull and their seed, in all ages. So as therefore one and the same Baptisme pertaineth to the children of the faithfull together with the parents themselves: as they are also of one and the same body with them, having one and the same Mediator and ratifier of Gods Covenant of grace unto them, even *Jesus Christ*, the head and Saviour of his Church, which is his body, the fulnesse of him that filleth all in all things, *Eph.* 4. 4, 5, 6. 1 *Cor.* 12. 13. & 10. 1, 2. with *Exod.* 12. 37. 1 *Pet.* 3. 20, 21. with *Gen.* 7. 1. *Gal.* 3. 8. 27, 28, 29. 1 *Tim.* 2. 5. *Joh.* 10. 16. *Act.* 2. 38, 39. *Psal.* 100. 3. 5. *Eph.* 1. 22, 23. & 2. 19. — 22. & 5. 23. 25. 26. 27. 32.

VII.

Because else the grace of God to his people,

people is now since Christ his coming in the flesh, lessened and straitned more then it was before; the comfort and confirmation of the faithfull for themselves and their children is not now so great and so fully ratified by Christ, as formerly it was; we are not now so compleat and throughly furnished in Christ, as they aforetime were; neither have the Scriptures given assurance of the recalling of the *Jewes*, nor the Apostles sufficiently answered such as urged circumcision upon the *Gentiles*, &c. Which things to affirm or admit, is highly to derogate from the grace of God, the fulnesse of Christ and his Gospel, the comfort of Christians, the sure hope of the ingrafting again of the *Jewes*, the faithfulnesse of the Apostles and sufficiency of their doctrine recorded in the Scriptures. And so is contrary to that which is written: *Col.* 2. 8. -- 12. *Rom.* 4. 11. -- 25. & 11. 11. -- 36. & 15. 4. *Gen.* 7. 1. with 1 *Pet.* 3. 18. -- 22. 1 *Cor.* 1. 16. & 10. 1. -- 4. *Luke* 19. 9. *Esa.* 49. 6. *Act.* 15. 1. -- 31. & 16. 15. 33. & 26. 6, 7. 22. 23. *Gal.* 1. 6. -- 9. & 3. 8. -- 29. *Eph.* 2, 18, 19. *Heb.* 13. 8. *Rev.* 13. 8. & 14. 6. & 21. 3. 9. 11, 12, 13, &c.

The

The second Part.

2. That Baptiſme received in the apoſtaticall Churches of Chriſtians, as of Rome, and the like, is not to be renounced, and a new to be repeated again.

I.

BEcauſe there is neither Precept nor example, nor other ground in all the Scriptures, either in the old or new Teſtament, for ſuch renouncing, repeating, new requiring or admitting thereof. And therefore ſuch perſwaſions and new baptiſmes are not from heaven, but of men. Contrary to the baptiſme of *John* and the Apoſtles, which was from the Lord, *Mat.* 21. 25. & 28. 18, 19, 20. *Joh.* 1. 25. -33. with *Act.* 15. 24. *Gal.* 5. 7, 8.

II.

Ephes. 4. 5. BEcauſe there is one Baptiſme, as there was one Circumciſion. And circumciſion being once received in the apoſtaſie

apostasie of *Israel*, was not repeated again at their returning to the Lord, and leaving of their Idolatrous wayes to serve him according to his Word: but they that were so circumcised, were (without any new circumcision of the flesh) accepted at *Jerusalem*, and admitted to the Passeover, of which none might eat that was uncircumcised. In likemanner also, Baptisme being once received in the apostaticall Churches of Christians, is not to be repeated again, when any so baptized return unto the Lord, and forsake their Idolatries, submitting themselves to the truth of the Gospel: but they are (without any new baptizing wth water) to be received of the churches of Christ, and admitted to the Lords Supper, whereof none may eat, being unbaptized. For these examples of *Israel*, as all other things in the Scriptures written aforetime, are afore-written for our instruction and comfort: *Ephes.* 4. 5. with *Gen.* 17. 10, 11, 12, 13. *Exod.* 12. 48, 49. 2 *Chron.* 30. chap. with *Rom.* 15. 4.

III.

Because the Covenant of Gods grace

in Christ is an everlasting covenant: into which it pleased God to take us with *Abraham* our father, when he made that covenant with him and his seed for ever. And as the Lord himself, who knoweth his works from the beginning, hath regard unto it in his mercifull dealing concerning his people, even when they are as yet in apostaticall Churches; so ought wee also our selves carefully to have respect thereunto, in the consideration of baptisme thus received, as in all other things, according to the Word of God, and manifold occasions ministred from the Lord: *Gen.* 17.7. *Gal.* 3.8,29. *Heb.* 13.8.20. with *Deut.* 4.30,31. & 29. 10. — 15. & 30. chapt. *Rom.* 11.15,16. 28,29. 2 *Chron.* 15.3,4. & 30.6,7,8, 9. *Ezek.* 16 ch. *Col.* 2.10,11,12,13. *Rev.* 18.4.

IV.

Because Christ dyed to sin once, and being raised from the dead, dieth no more, but liveth to God. And we are buried with him by baptisme into his death, to be graffed with him also to the similitude of his resurrection. Wherefore all that are once baptized into his

name ought still to retain it for continuall use and comfort, and not again to repeat it any more, then there is repetition of Christs death and sacrifice once offered to take away sin, *Rom.* 6. 8, 9, 10, 11. with *vers.* 3, 4, 5. and *Acts* 13. 34. *Heb.* 7. 27. & 9. 25. & 29. & 10. 10. & 14. 1 *Pet.* 3. 18. *Rev.* 1. 18. with *Mat.* 28. 19, 20. *Act.* 2. 38, 39. 41. 42. & 10. 48. 1 *Cor.* 1. 13. & 6. 11. & 12. 13. *Gal.* 3. 27, 28, 29. 1 *Pet.* 3. 21, 22. *Rev.* 1. 5, 6.

V.

Because the Church of *Rome* was espoused to Christ in the Covenant of grace by the Gospel of salvation, having Baptisme with the rest of Christs Ordinances, in the Apostles dayes; and hath ever since retained it with other grounds of Christian Religion, notwithstanding all her adulteries and apostasie, wherein to shee is fallen. As may be seen both in that Church it self, and all other Churches which are the daughters thereof in their constitution. And hereunto, in all cases and questions of this nature, due respect is alway to be had; as may appeare by these Scriptures: *Rom.* 1. 7. & 6. 3, 4. with *Rev.* 17. chap. *Ezek.* 16. 44.

Hoſ. 2. chap. 2 *Chron.* 30. 6, 7, 8, 9. with 15. 3, 4 *Lev.* 26. 14. — 45. *Deut.* 4. 25. — 31. & 29. 10. — 15. & 30. chap. with *Rom.* 11. 15, 16. *Heb.* 7. 9, 10.

VI.

Becauſe God hath his people in the Romiſh *Babylon*; and when hee calleth them out from thence, doth not enjoyn them to leave whatſoever is there had, but requireth of them that they have no communion with her ſins; but (as the Prophet teacheth) plead with their mother, that ſhe take away her fornications out of her ſight, and her adulteries from between her breaſts. Now Baptiſme is not of her adulteries, but of Chriſts Ordinances; it is not a threſhold or poſt which ſhe hath brought into the Temple of God, but was ſet therein of old, by the Lord himſelf. Neither may we plead with her, to take it away, but that ſhee put away the fornications and corruptions that are of her own addition. Which are the very things that cauſe the abomination of her eſtate, and which we are bound to leave and put away, and not all whatſoever is had in ſuch apoſtati-

Hoſ. 2. 2.

call

call Churches: *Rev.* 18. 4. *Hos.* 2. 2. and 4. 15. *Amos* 5. 4, 5. 6. 14, 15. *Ezek.* 43. 7, 8, 9. 2 *Thes.* 2. 3. — 8. *Rev.* 11. & 14. chap. &c.

VII.

Because else by such like reasons as the baptisme is renounced which is there received, men might also urge (as some have done) not to retain, use or regard as wee should, the Articles of faith, the learning of the Scripture, or the translations thereof, had and acknowledged in those Churches. And likewise might perswade to the dissolution of such marriages as have been had by their Ministry; with other as strange consequences, that by like manner of reasoning would be inferred thereupon. Which to admit of, were contrary to *Deut.* 5. 32, 33. and 31. 9. — 13. *Prov.* 4. 25, 26, 27. & 23. 23. 2 *Chron.* 29. & 30. chap. *Esa.* 8. 19. 20. & 34. 16. *Luke* 16. 29. *John* 5. 39. *Acts* 13. 15. & 15. 21. & 17. 2, 3, 11. *Rom.* 15. 4. & 16. 17. 1 *Cor.* 4. 6. 1 *Thes.* 5. 21. 2 *Tim.* 3. 14, 15, 16, 17. *Heb.* 13. 4. 9. *Rev.* 1. 3. 2 *Pet.* 3. 17, 18.

The Conclusion.

To conclude, let the *Reader* concerning the *Anabaptists*, in the two points aforesaid, observe also these things;

First, how in the one they adde to the Word of God, and in the other take from it: They adde, in their repeating, or new receiving of Baptisme, which God hath not appointed to be done; and they take away, in their denying of baptisme to children, to whom God hath ordained the seal of his Covenant to be given, as before hath been shewed. Both which, the Lord hath often and straitly forbidden, *Deut.* 4. 2. & 12. 32. *Josh.* 1. 7. *Prov.* 30. 6. *Gal.* 1. 6. - 9. *Rev.* 22. 18, 19.

Secondly, how by their opinions and practice they bring themselves to be in the estate of persons unbaptized; in as much as the former baptisme which they had received, is by them renounced altogether; and their latter washing of themselves is not baptisme approved of God in his Word, but a vain observation of their own, taken up by the will and invention of man. *Mar.* 7. 4. 7. with *Exod.* 20. 4. - 7.

Thirdly, how by excluding the children of Believers out of the Covenant of God, and separating those whom God hath joyned together therein, they shew their own want of faith in Gods promise, and put themselves from under Gods covenant, which joyneth the children with the parents in the same covenant of grace; and is made and confirmed in Christ, to all his people, both *Jewes* and *Gentiles*: *Gen.* 17. 7. *Act.* 2. 39. & 3. 25. & 16. 31. *Gal.* 3. chap. *Ephes.* 2. chap. & 3. 6. with *Marke* 10. 9. Mat. 19. 6.

Thus are they injurious to God and his Word; to CHRIST, and his Church; to all nations and families of the earth, whether *Jewes* or *Gentiles*; and in speciall to themselves and their children, whom they make together with themselves to be as *Heathens* in the world, aliens from the Common-wealth of *Israel*, and strangers from the covenants of promise: not only putting from them the grace of God, and blessing of *Abraham* which is come upon the *Gentiles*; but also making them subject to the wrath of God, and curse of the Law, which seiseth and abideth upon all that Eph. 2. 12.

are

are not under the promise and covenant of God, which Christ hath confirmed by his death, for salvation to all that are his, whether old or young. The Lord reclaim them, if it be his will; and keep all his people, that they be not by any means removed from the truth of the Gospel, but may stand confirmed and comforted therein by the grace of Christ, unto the end. *Amen.*

2 John v. 8. & 11.

Looke to your selves, that wee lose not the things which wee have done, but that we may receive a full reward.

Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, hee hath both the Father and the Sonne.

If any come unto you, and bring not this doctrine, receive him not to house, nor say unto him, God speed: For hee that saith unto him, God speed, communicateth with his evill deeds.

Rev. 3. 11.

Behold, I come quickly, hold fast that which thou hast, that none take thy crown.

FINIS.

MUSEUM

185

A VOICE IN RHAMA: OR, The Crie of Women and Children.

Ecchoed forth in the Compassions of PETER CHAMBERLEN, Doctour in Physick, Fellow of the Colledge of *London*, and one of his Majesties Physicians Extraordinary.

LONDON,

Printed by WILLIAM BENTLEY: for John Marshall, and are to be sold at his shop at the Hand and Pen in Corn-hill, over against the Royall Exchange.

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